AN

ESSAY

Upon The

ORIGINAL

AND

DESIGNE

OF

MAGISTRACIE

OR

A Modeſt Vindication of the Late

Proceedings IN England

By one who Equally hates Rebellion and Tyranny.

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MAGISTRCY
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AS the Right knowledge of the *Supream Magiſtrate*, is the *Baſis* and *Foundation* of our *Submiſions*, and the cauſe of all the Bleſſings which flow from a well-tempered *Government*, ſo the Miſapprehenſions and falſe Notions that many People, either through Ignorance, or the prejudice of Education, frame to themſelves of his *Power*, are no leſs remarkable for their contrary effects.

We fall into two *Extremes* equally Dangerous, if either we give the People ſo much Liberty, that the *Magiſtrate* cannot go about theſe great Ends, for which he was deſigned, but like a *Weather-Cock*, is turned about at the pleaſure of the *Mobile*; or ſuch a boundleſs power to the *Magiſtrate*, as makes the Property of the Subject altogether Precarious, depending upon the Caprice of an inſatiable *Monarch*.

To

To keep a just *Ballance*, we must consider *Magistracy* as it was first Institute by *God Almighty*, before it was depraved by the Ambition, Pride, and Avarice of those who were invested in it. So that in its Original, it may be defined, a Power delegat from God, for maintaining Order, rewarding the Vertues, and punishing the Crimes of Mankind; The Application of which power is left free to any independent People or Nation.

It cannot be doubted, but that God as Creator of all things, might in his own Person have Exerced a *Soveraign Power* over all his *Creatures*, which since he was not pleased to do; He thought fit in His infinite Wildom to appoint his *Lieutenants* here on *Earth*, to whom he Communicats some Rays of his *Divine Majestie*, both to beget a greater Reverence for their Persons, and procure a chearful Obedience from those that were to be Subject; So that, the profound Deference and blind Submission, which *Millions* of Men pay to a *Mortal*; perhaps subject to as many Infirmities as the most part of those he Rules over, can be ascribed to nothing else but the firm Perswasion of a *Divine Institution*; But that we may the more admire the Goodness of God in ordaining *Magistracie*, he hath no less proposed Mans happiness then his own Glory, that we might find it our Interest as well as Duty in Obeying; For tho Man was born free, And consequently by Nature desirous of Liberty, yet an unbounded freedom, could have done him very little Service in a natural State, when Innocency was no protection from the oppression of the Stronger; But Rapines, Violence and Murder were the chief wayes of acquiring Right, in this Universal *Chaos*, where *homo* was *homini Lupus*, nothing was thought *Unlawful*, that Ambition, Malice or Cruelty could propose, so that the *Weaker* were driven to a necessity of uniting their Forces against the *Stronger*. Then began they to Erect *Societies* and make *Laws* for Regulating them, the executing of which Laws was Committed to one or moe Persons, as the *Major* part of the Society thought fit to Trust, who had the Name of *Captain*, *General* or *King*; It was He who led them out to *Battel*, who disposed of *Prises*, and punished *Malefactors*; His Commands were easily obeyed because but few, and all Just, Honest, and profitable. These had not Learned the *Arcana Imperij*, or secret ways to enslave their

their People, but their Eminent Virtue and singular Valour, both procured their Dignity and maintained them in it, and having no *Sycophant Flatterers* about them to abuse their easie Credelity, they had not forgot that the Peoples Liberty was resigned for no other end, but for obtaining a greater happiness under their Protection, then what they could have proposed if every Individual had retained it in his own Person

There is no other Original of *Magistracie* to be Learned from *Sacred* or *Profane Historie*, for tho the *Patriarchs* had the Government of their own Families, (which by reason of their long Age were very numerous,) yet that right was derived from the Law of Nature and not from any *Civil Obligation*; They had for the most part no fixt Habitation, but lived as *Strangers* and *Sojourners* by the favour of other Princes, and were never model'd into a *Common wealth*.

When *Dominions* were enlarged and *Empires* began to be erected, different forms of Government were established according to the various inclinations of People, when the *Conqueror* gave Laws to the *Conquered* it was called *Despotick*; But when a free People did enter into a Contract and gave up their Liberty on certain Conditions, it was called a *Limited Government*, and these conditions the Fundamental Laws.

This *Soveraignty* was either entailed upon a particular Family for considerable services done to the *Common wealth*, or it was only to be held during Life whence Succession and Election.

There is a *Majestie* in every free State, which is nothing else but an Independent Power upon Earth tyed to no Laws but these of God; these of Nature and Nations, and the Fundamental Laws of a Kingdom.

This *Majestie* is either Real, or Personal, *Real* is that Independencie which every free State hath in Relation to one another, *Personal*, that Right when its lodged in a particular Person, which tho it be inseparable from the *Soveraign Power* for the greater Splendour, yet it may be violate when the *Real* remains entire, otherwise the freedom and Independencie of a Nation would be extinct by the Death or Captivity of the Prince.

To *Majesty* or *Soveraign Power*, are annexed the *Regalia* or *Regal* Rights

Rights which are leſs or more, according to the meaſure of Liberty given from, or reſerved to the People or the Repreſentatives at the firſt Conſtitution; For inſtance, a King may have pow r to make Warr and Peace, and yet cannot raiſe Money, the *Legiſlative Power* may be alſo divided as its in *England* betwixt *King* and *Parliament*, and generally in all mixt *Governments*; For that Maxim, That *jura Majeſtatis ſunt indiviſa*, does only take place in an *Abſolute Monarchy*.

That Power which the People reſerveth from the *Soveraign* is called *Liberty*, and its eitheir Tacite or Expreſs; Tacite Liberty is the Exemption of ſuch things as cannot fall under the Cogniſance of the *Supreme Power*, which may be reduced to three. 1*ſt*. Religion or the Empire over the Conſcience, which belongs only to *God Almighty*. 2*dly*. The Power of *Life* and *Death* till we forefault them by the *Divine Law*, or *Municipal Laws* of a *Kingdom*. 3*dly*. Our *Goods* and *Heritages*, which cannot be taken from us without a *Judicial Proceſs*, or when the good of the *Common wealth* we live in requires a ſhare of them. Theſe three Priviledges were ever reſerved in the moſt *Ample Reſignation of Liberty*; The Firſt we cannot give away becauſe not ours, we have right to the ſecond as Men, who are to be Governed by Reaſon; to the Third as Members of a *Societie* or *Commonwealth*.

Expreſs Liberty is a *Stipulation*, whereby ſomethings are by expreſs paction eximed from the Power of the *Soveraign*, by the People or their Repreſentatives, which Reſervations are called Priviledges; and are either thus eſtabliſhed by Contract and Agreement at the firſt Conſtitution, or are afterwards granted by Princes, when they would either oblige or gratifie their People, as was the *Magna Charta* in *England*, and Edict of *Nants* in *France*, or when they deſire any favour from them, as was the *Golden bull*, wherein the Emperour *Charles* the 4*th*. granted conſiderable Immunities to the *Electors*, to engage them to chuſe the ſtupid *Venſiaſlus* his Son, Succeſſor in the *Empire*.

This Property of the Subject hath ever been the *Eye ſore* of *Monarchs*, tho he has as juſt a claim to it, as theſe have to their *Crowns*, and whoever goes about to ſubvert it diſſolves the Conſtitution, and Forefaults his own Title; ſince the ſame Laws that beſtowed this at the

the ſame time ſecured that, and maintaining the one was made an inſeparable condition of poſſeſſing the other. Neither can a Rape committed on our Liberty, be excuſed upon pretence that Authority is derived from Heaven. For the *Great Soveraign* of the *Univerſe*, ordained *Magiſtracie* for the preſervation not the deſtruction of Mankind; and he never ſent down any perſon or Family from Heaven with a Commiſſion to enſlave a People or Nation, to whom the Application of the *Civil power* was left Abſolutlie free: So that they might beſtow it on whom and after what manner they pleaſed; For tho God loves order, yet he never approved of Tyranny and Oppreſſion, and he who is all Juſtice and Mercy can never be ſuppoſed to Authorize what is contrary to both. So that whoſoever Acts beyond his Commiſſion and deſtroys the *Flock* inſtead of protecting it. Is to far from being Gods *Vicegerent*, that he is to be lookt on as the Common Enemie of Mankind.

The Violation of the Subjects property is called *Tyranny*, A name which at firſt did only ſignifie the *Regal power*, but when Liberty began to be oppreſſed through the Ambition, Wickedneſs or Evil management of the Governours it was made uſe of, to denot the exceſs of *power*.

There are two ſorts of *Tyrants*, thoſe in *Title* and thoſe in *Adminiſtration of the Government*. The firſt ſort is he, who Uſurps the *Crown* without any Title or juſt pretence, as did *Oliver Cromwel* in *England*, of the other, one who hath a juſt right to the Crown but poſtponning the publick good, Acts *Arbitrarly* and contrary to Law: Such a *Tyrrant* was *Philip* the Second of *Spain*.

The want of a Title or a Bad one may be ſupplied by preſcription, or the ſubſequent conſent of the people, to which perhaps the moſt part of *Princes* muſt at laſt recurr, unleſs they would derive their *Pedegree* from one of the Sons of *Noah*, and inſtruct an uninterrupted Succeſſion ever ſince.

Tyranny is the moſt miſerable condition a *common-wealth* can be in, it diſſolves the Union betwixt *King* and *Subject*, and expoſes both to all the miſeries that attend a *civil Warr*, and to the hazard of falling under a *Forreign power*; Yea even tho a *Tyrrant* ſhould be ſucceſsfull in his Attempt, yet is he as farr from his happineſs as ever, for beſide

ſides the inward remorſes that inceſſantly gnawes his Conſcience he ſuſpects all Men, fears every thing, and is moſt juſtly hated by all, ſo that they did not Repreſent a *Tyrrant* ill, who drew him ſitting under a Cannopy of State feasting in great Riot, with a naked Sword hanging over his Head.

What Remedie is there then againſt ſo great an Evil, are we tamely to ſubject our Necks to a Yoke ſo inſupportable to the more refined ſort of Men, or are we to reſiſt the *Supreme Magiſtrate* and Reclaim him by Arms when other means prove ineffectual? The difficulty is great and each opinion hath had its Champion who writ Volumes in defence of their cauſe.

The horrid Paricide of King *Charles* the I. in the middle of this Age was with great heat and zeal defended by *Milton*, and Impugned by the Learned *Salmaſius*, who being a ſtranger to our Conſtitution, and the Tranſactions of our Country, (I ſpeak it with Reverence to ſo great a Man,) did but weakly defend ſo good a Cauſe in endeavouring to prove, that *Tyranny* was not to be reſiſted, whereas he ſhould have Evinced (as eaſily he might) that *Charles* the *1ſt.* was a good Prince and no Tyrant.

The preſent Revolutions in *England* revives the diſpute and engages me contrary to my humour, to Impart my thoughts to the publick, with no other deſign then to contribute my mean endeavours for vindicating the Nations Honour from the heavie Imputations of Treaſon and Rebellion, and if I can make out that Reſiſtance in ſome caſe is Lawful, I doubt not but I ſhall be eaſily able to Demonſtrate that the preſent taking up Arms by the *Nobility* and *Gentry* of *England* in Defence of their *Religion, Laws and Liberties*, is both juſt and neceſſary.

There are three Degrees of *Reſiſtance*, The firſt is the taking up Arms againſt the *Civil Magiſtrate*, The ſecond is, The Depoſing him, and ſhakeing off our *Allegiance*, The third proceeds to the inflicting of *capital puniſhment*: Which laſt ſeems inhumane, becauſe GOD has placed a certain Sacredneſs in the Perſon of Princes, ſo that none *can touch the LORDS Anointed, and be guiltleſs*, and the depriving them off their Crowns, is a great enough puniſhment, and our injuries are ſufficiently repaired, when we are out of the hazard of being any more

more obnoxious to them; The other two may be allowed of, providing the Remedies be applyed by fit persons, after a due manner, and with such caution as a matter of so great importance does require.

First, By fit persons, as the Nobility, Gentry, and other Representatives of the Nation, who, as they are most concerned in the Laws, are supposed to understand them, and consequently, are the best Judges of Liberty. And they are persons of so much Honour that it were a piece of ill Breeding, to suspect them of partiality. Secondly, The Tyranny must be Evident and Manifest, some few Tyrannical Acts do not constitute Tyrannie: private injuries must be suffered, rather than hazard the *publick peace*, there must be a wilful *subversion of the Laws*, not those of lesser moment, but such as shake the very Foundations of Government. *Davids* Murder and Adultery were very Arbitrary and Tyrannical, and yet did not make him a Tyrant, for Humane Frailty is still to be indulged, seing on this side of time perfection is not to be expected.

Thirdly, This is a violent Remedy, and consequently, should be the last, it ought to be gone about with the greatest Deliberation, and circumpection imaginable; when Addresses, petitions, Supplications, and such gentle Methods prove ineffectual.

Fourthly, The *Common-wealth* must be in such Danger, that the whole Fabrick would otherwise be Dissolved and Overturned.

Lastly, The effectuating of the Design must be certain, otherwise, we fall into a worse Evil, then what we seek to shun, for *Confusion* and *Anarchy* are worse than *Tyranny*, and a wounded head is better than none at all.

What is objected against this Opinion from the *Old* and *New Testament*, is very judiciously refuted by the Author of the *Inquiry into the measures of Submission.*

The second Argument is taken from the *Oath of Allegiance*, which Subjects swear to their Prince, whereby they engage never to rise in Armes against him. To which it is answered, that this Oath is accessory to the Contract agreed on betwixt the King and People, and so must follow the nature of its *principle*. The Nature of all Contracts is *Obligatory* on both parties; so that if one of the parties fail in the performing his part, the other is loosed from his Obli-

gation. As its in this caſe, the People Devolve the power on the Prince upon certain conditions, expreſly ſpecified; The accepting of a Crown on ſuch Terms, binds the Prince to perform the Conditions, if he does not perform them he ineffect renounces his Right, and tacitely conſents that it return to thoſe who beſtowed it.

Lawyers ſay, that Contracts can only oblige Equals, and therefore no paction betwixt King and Subiect can be binding, there is no force in this Argument, if we advert that when this Stipulation was made, the Prince and Subjects were equall and were only diſtinguiſhed after the power was conferred.

Thirdly, They inſtance that this does not bind the Succeſſior, to which its anſwer'd, that the *Prince* engages for himſelf and Succeſſors, who if they would reap the advantage from their *Predeceſſors*, muſt have alſo the diſadvantage of being tyed to the ſame Rules they were adſtricted to. But for the further ſecurity none is admitted to the Government till they take the *Coronation Oath.*

Fourthly, They upbraid us with the example of the *Primitive Chriſtians*, who ſuffered the *perſecution* of *Heathen Emperours*, with the greateſt Moderation and Patience: I do admire as well as they the Conſtancy, patience, and other Vertues, which theſe Holy Men were endued with, but their caſe and ours is quite different. *Paganiſme* at that time was eſtabliſhed by *Law* and *Chriſtianity* condemned, the Profeſſors whereof ſuffered as the Diſturbers of the publick Peace, but bleſſed be GOD, the *Law is now on our ſide*, and our Religion is become a great part of our Property, and the peace of our Country, does very much depend on the preſervation of it, beſides if the *Chriſtian Religion* had been propagate by Arms, its Worth had been diminiſhed, and the Reputation of the firſt Founders of *Chriſtianity* had very much ſuffered, whereas the Morality and Juſtice of all its Precepts, the Holineſs and Purity of its Doctrine, were of ſufficient Efficacy to recommend it, and the Conſtancy and Reſolution, with which the firſt *Chriſtians* ſuffered Martyrdom; were ſtrong Motives to convince the *Pagan World* of the truth of it. But in our *Chriſtian common Wealth* where there are no moe *Heathens* to convert, as the robbing us of our Religion, would be the higheſt Act of injuſtice; So the parting with it tamely, would argue the greateſt Stupidity and inconcerneduеſs at men can be capable of.

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The only Difficulty that remains, is, who ſhall be Judge of the *Princes* Actions, to know when he is a *Tyrrant* and when not, if it were allowed to the *Prince Himſelf*, He would be too partial, if we ſhould conſtitute a Right in the People, they would be too apt to miſconſtrue the *Princes* Actions: (which ſhould ever receive the moſt Benign Interpretation that the Subject can admit.) So that to ſhun both Inconveniencies, the Controverſie muſt be decided by the Laws of the Kingdom. There is juſt ſuch a Plea betwixt the *Church of Rome*, and the *Proteſtants* concerning a *Judge of Controverſies*, they contend for the *Pope as Chriſts Vicar*; and reject the *Scriptures*, which we believe are the only *Rule of Faith*; and that in them all things which *relate to Salvation are clearly ſet down*, ſo that theſe of the meaneſt capacities may eaſily underſtand them.

In a *Politick State* the *Supreme Magiſtrate* is Sworn to Rule according to the Fundamental Laws of the Kingdom, which we muſt ſuppoſe are known both to King and People, becauſe they are a Rule to direct the Government of the one, and a meaſure of the obedience of the other, and were fairly enacted at the firſt conſtitution. Its true indeed, that if a Law made by the Civil Power contain any obſcurity, The ſole power of Interpreting that Law belongs to the Lawgivers; but we muſt imagine the Fundamental Laws full of perſpicuity, and except there be a notorious Violation of them, reſiſtance can never be lawful.

What has been ſaid on this general Head, will not anſwer the deſign of this paper, if it cannot be applyed to the preſent State of Affairs in *England:* For it is of no purpoſe to prove that Tyrrany is to be reſiſted by Arms, unleſs we make it appear that the *Engliſh Government* had altogether Degenerate into Tyranny, and that the taking up of Arms under the Auſpicious conduct of his Highneſs the *Prince of Orange*, was no raſh Act, but done after matture Deliberation, and withal the circumſpection that an Affair of ſo great Importance did require.

The great and earneſt endeavours to have the *Bill of Excluſion* paſt, did ſufficiently evince, what fears and Jealouſies the Parliament had of the danger to which their Religion and Liberties would neceſſarly be expoſed under a *Popiſh Succeſſor*: His *Majeſties* behaviour ſince

he came to the Crown has clearly demonstrate that these Fears were not groundless, for not being content to Introduce the *Popish Religion* so much contraire to Law, He hath endeavoured to alter the whole frame of the Constitution, and swallow up all our Liberties and Privileges in an *Arbitrary* and *Despotick Power*.

1. The first step was made against the freedom of *Parliaments*, (which makes up a great part of the Government by their having a share of the *Legislative Power* lodged in them) by their Issuing out *Quo-waranto's* against all the *Burghs* and *Corporations* in *England*, the most part of them either through fear or force did surrender their *Charters* to the King, who placed such Magistrates in them as he was most assured of, and by this means did altogether invert the freedom of Election.

2. Nothing can be more contrary to Law, then the erecting of *Seminaries* of *Priests* and *Jesuits* in all the *Capital Cities of his Dominions*, yea such confidence hath he reposed in that Order, that he hath committed the direction of his Conscience to one of its Fathers, and was not ashamed to own himself a son of the Society.

3. His pretence to a *Dispensing Power*, was no mean breach of his *Coronation Oath*, for by it he Usurped the whole *Legislative Power*; And would have imposed on the People (in procuring the Votes of the *Twelve Mercenary Judges*) if they had not wisely foreseen the dangerous consequences, and feared that his *Majestie* would farther oblige his *Roman Catholick Subjects* by Repealing all the *Laws* that were Enacted in Favours of the *Protestant Religion*.

It was by vertue of this *Dispensing Power*, that the *Ecclesiastick Commission* was established, the *Bishop of London suspended*, the *Fellows of Magdalen Colledge turned out*; And becaus the *Bishops of England* would not so farr Justifie his Illegal Pretences, as to cause their Clergy read the *Declaration for Liberty of Conscience* from their *Pulpits*, they quickly saw all the fair promises made to them Evanish, and the *Loyal Church of England* was first branded with the infamous Character of *Trumpeters* of Rebellion, and afterwards treated as the worst of *Criminals*, a very bad recompense for that great zeal, with which they had ever Preached up the Impracticable Doctrine of *Non-Resistance*.

4. In Prosecution of the Blessed Design of Reducing *Heretieks* to the

the *See of Rome*, all ways were taken to discourage *Protestants*, who were not only debarred from Offices and Imployments of any Trust, unless upon such Conditions as the Court pleased to Impose, but were even turned out of these that had been *Heritable* to their Families; and a great part of the *Militia* was intrusted to *Roman Catholicks*, of purpose to *Over awe* the *Parliaments*, in case the next Assembly should have proved stuborn.

5. Tho by many Laws the holding correspondance any way with *Rome* be declared high Treason, yet hath his *Majestie* had his Resident there, and received his *Nuncio* here, to the great scandal of all good *Protestants*, and true hearted *Englishmen*; For its in effect a Subjecting the Kingdom to a Slavery, from which our Ancestors had most gloriously delivered us. These things were acted in face of the Sun, and none can deny them without renouncing the most comfortable of all his senses: Yea, the King himself did sufficiently acknowledge them, by his sudden restoring the City Charters, *Magdalan Colledge*, and some other of the grosser sort of Abuses, upon the first Information he got of the *Princes Declaration*.

The Kings old Age, and the fair Prospect of a *Protestant Successor*, made us suffer these things patiently, because we hoped to be very shortly delivered from them, but to despaire us, and cut off all our hopes, and to punish the *Prince and Princess of Orange*, for refusing to comply with the Kings Will, there is a sudden rumour spread of the Queens being with Child, which as it did allarm the whole Kingdom, so it made these who were most concerned be at some pains to be assured of the truth of it, and yet after their most exact enquiry their doubts were encreased.

The Court was not ignorant of all this, and yet would not give themselves the least trouble to satisfie them, tho they had the greatest Interest in the world to do it.

The place of the Queens lying in, was so uncertain, and the management of the Birth so misterious, the sending away the *Princess of Denmark*, the Imprisoning the *Bishops* in the *Tower*, gave more then probable grounds to suspect an *Imposture*, and tho these be but presumptions, and have not the strength of a full Probation, yet they transfer a necessity of eliding them by clearer evidences.

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Thus our Religion, Liberties and Laws being ready to ſink, when Gentle methods had proven ineffectual, when Addreſſes and Supplications, even from the moſt Loyal part of the Nation, were counted ſo many Acts of Treaſon, it was high time to recur to that remedy which nature ſeems to dictate to every individual in its own defence.

That zeal with which his *Highneſs the Prince of Orange*, had ever eſpouſed the Proteſtant Intereſt againſt all its Adverſaries, made the Nobility and Gentry of *England* unanimouſly pitch on him as the fitteſt perſon to be their deliverer, and both He and his *Princeſs* being ſo nearly intereſſed in the Succeſſion. No rational Man can blame him, for appearing in Arms and demanding ſatisfaction that way, which hitherto had been refuſ'd him. If the Remedie had been delayed, its more then probable, the greater part of the Nation had fallen a Sacrifice to *Popery* and *Arbitrary Government*.

I ſhall conclude all with a ſhort Reflection upon his *Majeſties* leaving the Kingdom, and going for *France*, which Action alone hath done him more hurt, than all the reſt together, for by Depriving Us of that *protection* which we might expect from his Government; He looſes his Subjects from that *Allegiance* they ſwore unto, upon no other Condition then ſo long as they ſhould enjoy ſo great a benefit: Nei her can any who knows his *Majeſties* Temper, impute his flight to Fear or Cowardiſe, but rather of his being conſcious of a *certain guilt*, which did baniſh him from one of the greateſt *Stations in the World*, and robbed him of that Bravery and Reſolution that he is naturally ended with, and which tho he had wanted, yet Innocency had ſupported him, and made him outbrave all the Malicious Calumnies of his Enemies, with ſuch a heroick conſtancie of mind, as ſeldom or never fails to come of *Victorious*.

The *Prince* had alſo acquainted him in his *Declaration*, that he had no other deſign in coming to *England*, than to referr all the Grivances of the Nation and his own Pretences to a *Free Parliament*; Neither the King nor any man elſe, could ever accuſe this Prince with the leaſt breach of promiſe: And tho he had been wanting in that Reverence, that is due to the Character of an *Uncle* and *Father in Law*, yet the Princes own Intereſt had ſecured the King from any harſh Treatment, for if any thing had been attempted againſt his Perſon,

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the Nations Eyes had been opened and would have ſeen clearly, that theſe ſpecious pretences of Liberty and Property, were but ſo many Deluſions, and ſuch a Treatment certainly had deſerved the greateſt Reſentment.

But if the King muſt needs go, can he find no place for ſhelter but *France*? Where ſo much Proteſtant Blood hath been ſo lately ſhed, with the greateſt Cruelty and Barbarity that ever was heard; He cannot be ignorant that his Subjects have a natural Averſion for that Nation, and that his cloſs and conſtant Correſpondence with its *Monarch*, gave them juſt Jealouſies to apprehend, that there was more than an ordinary Friendſhip betwixt them, which was every day encreaſed, by his Copieing ſo near the methods that had been uſed in that Nation, for ſuppreſſing the *Proteſtant Religion* and eſtabliſhing *Arbitrary Government*. And if the King have any hopes to reduce his Subjects by Invading them on the Head of a *French Army*, he will find them but ill grounded, for inſtead of reconciling them to him, ſo dangerous and improper a method would even alienate the hearts of his beſt Friends, and *Britain* would ſhow it ſelf as forward to Fight againſt *Popery and Tyranny*, as it was averſe from giving proofs of its Courage, when it muſt needs have been fatal to Liberty and the Proteſtant Religion.

FINIS.